/62 cont./

583 being those who give a dowry to the daughter. This really is the most natural and reasonable thing.

During this time, then, newlyweds customarily clear fields for the in-laws, even more so for mothers-in-law if they are widows; they make canoes for them, build them houses, and provide them with other services. Most particularly they go out to hunt and fish for them; and it is their greatest pride and satisfaction to come to the house and throw on the ground the string of fish or the deer tied up by its legs, at the same time that they say: "Here is your little piece of game (or your little fish)."

137 134. We have more than sufficient data and proof that
[684] Indians are customarily faithful and constant in their marriages; although there is not an absolute lack of cases in their stories of being whipped with hammock ropes or hooks, when bloodier action does not take place. /63/

595 135. We have spoken about polygamy in another chapter, to which we refer here.

• 582 We must also state, although without more explanation, that there is no prohibition of exogamic unions. This appears quite clear in the oral literature and in daily life. It is true that they prefer in general marriage with similar people, like the adage "like seeks like"; and in the literature marriage with foreigners, not as such but as unknowns, appears severely censured, like the one in the country song: "Who drinks water from a gourd -- and marries in a strange land, -- doesn't know whether the water is clean nor whether the woman is good."

[563] And old people do not customarily look very favorably on the marriage of their daughters with Creoles, however good they may be and however good their intentions are, because they carry them off far away and because instead of being helped by their sons-in-law, they frequently have to become servants of them, and, finally, because Creoles do not usually have the skills useful for the practical life of the Indians. The old

2:Armellada--83 M-5 (1933-1945) 1946 SS16 Pemon SS16
Caraca SS 8

P /63 cont./
582 people in these cases usually exaggerate to the point of saying
[563] that "just as a dog joins with a bitch and a horse with a mare, thus an Indian man should marry an Indian woman, and a Creole a Creole." And they customarily also say that if Creoles want
P to marry their daughters, they must bring their sisters to marry
C Indian men.

584 136. Now, so that the similarity of these Indians to the
585 ancient Indians of Caracas can be seen, I am going to transcribe
171 a paragraph of Pimentel's geographic account, which deals with the subject of marriages.

In regard to marriages and the absence of formalities and festivities, as well as the spontaneity and absolute liberty of those who contract it, the present-day situation also coincides with the ancient one of the Caracas Indians, of whom J. Pimentel writes: "In marriages they have this system: when an Indian finds an Indian woman who pleases him, he gives her to understand this with words, and if it seems to him that she responds favorably, he goes to her house, and if she gives him something to sit on and brings him a gourd bowl of water so that he can wash and puts out something for him to eat, he then understands the will of the girl and they go and sleep together without it seeming bad to her parents and relatives, and thus they are married, and in this marriage only their will keeps it going for a greater or lesser period of time." /64/

Chapter XVI

000 What Should Be Understood By Kanaima?

137. The firm belief in Kanaima. 138. General statements. 139. Magic properties. 140. Are they happy with these ideas? 141. What is the missionaries' idea of the Kanaima?

/89 cont./

the basins of the Caroní and the Paragua, did not turn up any native settlement of more than 100 individuals, with 99 per cent being of only two or three houses with less than 30 individuals.

194. We believe that this state was really that of the majority of the native tribes upon the arrival of the Spanish discoverers and colonizers. And so Columbus says when speaking of Cuba that "we found innumerable peoples and small villages /poblaciones/, but without any government at all." With an author of the history of Cuba, Ramiro Guerra y Sánchez, we believe that here as well as there: "No authentic proof can serve us as a basis to support the fact that (Cuba) was divided into extensive provinces, ruled by chiefs or little kings. The maps that have been drawn showing such provinces or districts under caciques are the product of the fantasy of their authors alone."

And the fact is that, aside from the danger of war or when avoiding other evils, in extensive territories with sparse population and easy means of livelihood within the bounds of frugality, grouping in order to provide themselves with greater well-being and more ease takes place slowly by an almost imperceptible process of integration. This is the same phenomenon which we are groping for in the field of international affairs: groupings in war and separation in time of peace, without as yet arriving, after so many centuries of history, at the international society which must come.

195. For those who are up-to-date on the matters which are usually dealt with in ethnology when discoursing upon the organization of primitive peoples, I should add that among the Pemón Indians there is not the remotest trace of totemism; they practice equally both endogamy and exogamy; and neither does there exist any trace of matriarchy, despite the fact that the Caribe Indians in general have been classified as belonging to that cultural cycle and as solely exogamous. The couvade, which it has been wished to interpret as proof of matriarchy, through the little which we have said about it when talking about magic, will be seen to be /90/ lacking in probatory value since it affects equally both progenitors.

595 dawning consciousness of Christian folk-customs, but it was evident that the
[177] majority of men had only one wife and none was surely determined to have more
[643] than six. The cacique, although in general his tendency is to lead the tribe into more Europeanized ways, has several wives.

586 A man has the right to eject an unsatisfactory wife and a wife has the right to leave a man and in both cases the marriage is automatically and completely
[581] dissolved. These statements were so fully confirmed that the situation is no doubt a known one, but the Indians always added that husbands and wives do not, in fact, separate. From our own observations and records it cannot be doubted
587 that marriages are normally permanent. Widowers and widows remarry at will and without restriction. I could not learn that a widow was expected to, or normally did, marry her husband's brother, as occurs among some primitive peoples, but there is no restriction against this if it is desired.

● 582 There does not appear to be any strong feeling regarding incest. It is doubtful whether marriages between relatives of the first degree, brother and sister or parent and child, occur, but marriages of first cousins (although by no means obligatory, as in some tribes) are certainly permissible and so are marriages of uncle and niece and aunt and nephew. There is thus no requirement of exogamy (even first-degree incest is not absolutely rejected on moral grounds) and there is an equal absence of obligatory endogamy, marriages with members of other tribes are uncommon, because of lack of opportunity, but do occur
582 and are not considered abnormal or reprehensible in any way. Marriages with
563 Venezuelans have twice occurred, without any evident strong feeling, but there was some tendency to deprecate them and it is curious that these two unions,
684 among all those on which we checked, were the only childless ones. From
563 rumor or gossip, not accurate information but probably with some basis, it appears that more casual cohabitation with Venezuelans (or other non-Indians) is, however, bitterly resented and that the offending outsiders have in at least one case been put to death.

589 There are very few unmarried adult females. Among the Indians definite-
848 ly recorded, only one adult female was unmarried, and she had a child, a fact
[582] not considered particularly discreditable to her or disabling to the child. That illegitimacy is so uncommon can be ascribed rather to early and almost universal marriage than to any moral reason.

582 Child-marriage was formerly common among some related tribes (although
[17] usually not consummated until puberty — another point emphasizing that the
[581] basis of marriage is not exclusively and perhaps not primarily sexual). It apparently does not now occur among Kamarakotos among whom the girls appear commonly to marry two or three years after the first onset of puberty.

589 All the older men are married, apparently without exception. Although
595 polygamy is far from universal, it is common enough to make the number of
162 marriageable girls constantly less than that of marriageable boys, so that there

141

Adult Female Taurepanes; N = 11

	R	M	σ	V
Head length	169 - 183	176.5 ±1.3	4.4 ± .9	2.5 ± .5
Head breadth	145 - 157	150.6 ±1.2	3.9 ± .8	2.6 ± .6
Head index	81 - 91	85.4 ± .9	2.9 ± .6	-------
Stature	136 1/2 - 152	145.8 ±1.3	4.3 ± .9	3.0 ± .6
Sitting Height	74 - 81	77.3 ± .8	2.5 ± .5	3.2 ± .7
Stature less sitting height	62 - 75 1/2	68.5 ±1.1	3.7 ± .8	5.3 ±1.1
Span	142 - 164	153.1 ±1.7	5.5 ±1.2	3.6 ± .8

141 144 The values of V in all five samples are strikingly small and uniform, especially if that for stature less sitting height be discounted as relatively unreliable because it is based on a calculated and not directly measured dimension. Even including this, all the V's are between 2.0 and 5.3 and excluding it they are between 2.0 and 3.9, a remarkably low and narrow range for such coefficients. In dealing with linear dimensions of mammals, generally, such figures characterize samples from a pure local race, and they strongly suggest that these Indians are of relatively uniform racial or genetic constitution. This is in seeming contradiction with the known fact that intermarriage with other tribes has occurred, but in the first place such intermarriage is exceptional, and in the second place, as far as known for the Kamarakotos at least, it has almost always been with Indians that were themselves almost or quite indistinguishable physically from the Kamarakotos, usually with other Arekumas, sometimes but very rarely with stocks as distant as the Akawais, who still do not differ very noticeably from the Arekumas.

582 648

141 All these measurements vary little, but generally speaking, sitting height, leg length, and span are more variable than the head dimensions or stature. Weight, although a value of V for it could not legitimately be compared with the others, is evidently more variable than any of the linear dimensions, as is inevitable.

Although a few individuals (among the males only) fall nominally into the mesaticephalic class, both Kamarakotos and Taurepánes are decisively brachycephalic as a whole. One individual had the remarkably high index 91, and averages for all groups are well above 80.